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THE WAR.

BUNSEN prophesies in his "God in History," that the 19th century is destined to inaugurate a new era in human affairs—a boundary line, as it were, between the past, which contented itself with a sentimental or nominal Christianity, and the future, which aspires toward a more thorough and practical application of religion to all the realities of life. Napoleon and his associates are only the unconscious agents of the mighty spiritual issues which determine the progress of civilization. They may bid armies to move, plan wholesale butcheries, and reduce cities to ashes and thrones to dust, but the end will baffle all their anticipations. They upheave elements which they cannot control, and the storm which follows must sweep Napoleon and his satellites before it and leave nothing but a few planks, which some magnanimous and bold sailors of humanity may succeed, perhaps, in saving from the wreck. A few remarks will explain our meaning. At the beginning of this century, a soldier of genius sprung from the people to arrest the excesses both of the reformatory and of the selfish classes of society, but the pecuniary interests of the English suffering under his grasp, they kidnapped and immolated him. Mammon, backed by the effete nobilities, dynasties, aristocracies and traders of Europe, was triumphant. But an avenger has arisen in one of his own kin. The present representative of his policy was ushered into power, not by the votes of scholars, statesmen and millionaires, but by the votes of the agricultural and miscellaneous mobs of France, who felt instinctively that, bad as he is, he is better and stands nearer to them than rulers of royal descent. Like a grateful man, he strives now to advance the interest of his patrons, and the mob cheer him, because they feel that he cannot drive despotic rule from the Ticino and the Po without driving it also from the Rhone and the Rhine. The wreath of a martyr may, perhaps, rest clumsily upon the brow of the assassin of the French republic. It may be in store for him though; and will doubtless prove, in course of time, a fine and picturesque theme of illustration for rhymers and scribblers.

The ruling classes of England and Germany begin already to frown on Napoleon in the same degree as the mob smile on him. They are appalled not so much by any blow which he may give to Austria, about whom they are indifferent, as by the sensation which he has already excited among the gods whom they worship. Stock exchanges are in a state of panic, big bankers and merchants fail, money is scarce, property is less secure, the *vis inertia* and the conditions by which rich men grow richer, and despots more despotic, have been suddenly undermined, and the respectable hum-drum of selfish drudgery has been painfully interrupted by the din of arms and the revelation of human interests which they scarcely dreamed of. The war against Austria is the ostensible, but the demon of revolution which Napoleon has let loose is the real cause of

this formidable trepidation. For what more right has he to make himself the champion of Italy against Austria than America would have to deliver the Irish or the Ionians from the rule of the English, or the Russians would have to free the Hindoos from the British yoke?

It is this revolutionary sentiment of intermeddling with other nationalities and people's interests or sufferings which fills the ruling and privileged classes of Europe with awe and dismay, for if once acted upon in one direction, may it not be acted upon in others? If mobs cheer the attempt against the oppressions of Austria, may they not soon be expected to hail with delight crusades against oppression nearer home? May not the populations of the Continent who have benefited a little by the wars and movements of the first Napoleon and by the revolution of 1848, and the masses of the English people who are clamoring for a more equal representation, feel induced to take a hint from the invader of Italy? The feelings of enthusiasm which the news of a victory over the Austrians, or of disappointment which a reverse of the French and Italian armies would produce among the great masses of the world, are they founded exclusively upon a hatred of Austria or an admiration of Napoleon, and not rather upon an execration of oppression and a love of liberty? Aye, it is this prospective kindling of the passions of liberty and reform which makes the ruling and selfish classes of Europe pale with fear. And well they may tremble, for this holiest of passions once fairly aroused in the heart and mind of the millions, may hasten the new era to which Bunsen refers, and may leave a few solid planks from the general wreck of the Napoleonic wars, upon which to build a more beautiful platform for the future destinies of the race. It is the vague apprehension of such treasonable hopes which disturbs the peace of mind of those who benefit by the present state of things, and which converts the most sanguine and florid bulls into bilious and cadaverous bears. The phenomena of war may cause certain peculiar fluctuations, but whatever may be the issue of one or another campaign, it will not materially lessen the general sense of uneasiness, for the most subtle foe of the consolidated selfishness of the old world is not a specific war, but the revolutionary sentiment which has called it into existence.

This sentiment will spread far and wide, and produce fermentations and perturbations in all departments of thought and feeling which make up European life. As in the first Napoleonic wars, the Germans may again be excited to feelings of frenzy against the French, but their passions once aroused will eventually prove fatal to their own treacherous rulers, when any of these endeavor to secure a new lease for their mischievous power by supporting the fiendish and rotten cause of Austria. Owing to the peculiar position of the Church of Rome, so-called religion will be much more mixed up with the approaching conflict than the friends of the pagan section of Christianity may have reason to desire. From the statistics of 1858, just

published in Italy, it appears that in a country, where the people are suffering under the direst oppression—Naples, the late Bomba's realm—one man out of every sixty-nine is a priest—a little piece of information which comes in good season, and may be profitably pondered over in Italy and elsewhere. When ulcers have swollen to an intolerable extent, the cure is near at hand, for a little bleeding brings relief. When the people of Europe begin to awaken from their long lethargy and grapple with realities, they will soon find out that much of the Christianity as it has been practised there, is in truth nothing but blasphemy, and that another reformation is required to do the work which the Reformation has left undone. Socialists as well as religious and political reformers will look upon the revolutionary precedents of Napoleon as a premium offered to their schemes, for he himself is one of their ilk, as will be evident to any one who peruses his *Idees Napoléoniennes*, and some of his other earlier writings, and who ponders over his pandering on many occasions to the agrarian proclivities of the French mob.

This vein of conjecturing and reasoning may seem premature to some and exaggerated to others, but we confess that we have a profound faith in settling days, not only in commercial affairs, but also in the affairs of humanity. The masses of Italy, Germany, France, and the other countries of Europe, to whom we are indebted for our noblest arts and for our best inspirations, have hitherto been deprived of those advantages of culture, education and personal feelings of independence which the masses of our population enjoy. To say that they are unfit for self-government, is as generous as it would have been for the French and Germans to have made the same reproach to us at the time when we threw off the yoke of England. But these nations cheered us on and inspired some of their most gifted children to assist us. The English themselves could only secure liberty by lopping off the head of their king—an extremity to which the Italians and Germans have not yet thought of resorting. If the revolutionary sentiment, set afloat by Napoleon, should result in a general strike for liberty, no people on earth should rejoice more heartily than we Americans, for our brethren in Europe are only attempting to do what we have already partly done. But we would rejoice at it from the still higher consideration, that the thoughtful Germans, and passionate Italians, once thoroughly imbued with a lofty principle of liberty, will work it out, perhaps, with greater logical power and with greater intensity than our unreflective and dyspeptic populations. The enthusiasm for things and thoughts above mere self and pelf may revive, perhaps, some kindred feelings in various directions in this country, and the new era, predicted by Bunsen and heralded by the war upon the beloved and classic soil of Italy, can hardly dawn upon the old world without affecting also the destinies of the new. **

A VADE-MECUM OF COLOR.

COLOR, in its various uses, being a great source of pleasure, and so often to be considered in its various appliances, we extract from Sir Gardner Wilkinson's book "On Color and Taste" a suggestive table for the guidance of those who may desire to refer to a good authority. The table is simply intended to afford hints for the *harmonious arrangement* of color; the *quantity* of any one color in relation to other colors must, so far as this table goes, depend upon the taste of the consulting person.

We divide the table into two parts; the second part to be printed in the following number. Part I. herewith contains sundry references, which will be intelligible when both parts shall be in the hands of the reader.

PART I.

I shall first notice the arrangement of colors by twos, and show their agreement or disagreement.

This is merely with a view to establish their effect upon each other in *juxtaposition*, without reference to the *quantity* of each.

Among the most pleasing of those which harmonize with each other, in pairs, are:—

- | | |
|---------------------------------|--|
| 1. Blue and orange (or gold). | 7. Green and gold. |
| 2. Blue and scarlet. | 8. Black and orange (or gold). |
| 3. Blue and white. | 9. Horsechestnut-brown and orange (or gold). |
| 4. Blue and black. | 10. Brown and gold. |
| 5. Blue and horsechestnut. | 11. Crimson and gold. |
| 6. Purple and orange (or gold). | |

Others harmonize in a minor degree; and others are discords. Others again, though not positive discords, are disagreeable. Some, which I have called "discordant," are less obnoxious than those marked "discords;" and others *want* one or more additional colors to complete harmony. I shall notice them in the following lists. For instances of harmonious combination of *several* colors, the reader is referred to the second Part.

Blue. (See *Buff, Gold, Canary, Crimson, Cerise, Fawncolor.*)

1. Blue and red harmonize, but want yellow, and scarlet is preferable to red.

1a. Blue and *crimson*.* (See *Crimson*.)

2. Blue and scarlet (see *Blue*, in Part II.) harmonize, and are more harmonious, from the addition of the yellow contained in the scarlet, than blue and red, *e. g.* in flowers, *blue salvia*, and *scarlet verberna*; or *double delphinium*, and *scarlet geranium*, etc.

3. Blue and salmon-color harmonize.

4. Blue and orange, the most agreeable harmony, *e. g.* *blue salvia* and *marigold*; or *blue corn-flower*, and *Coreopsis Drummondii*. (See Part II. *Blue A, B, C, D, E, F.*)

5. Blue and yellow harmonize, though inferior to, and less warm and rich than, blue with orange (*e. g.* *blue salvia* and *yellow cæcolaria*). But blue should not be placed between two yellows (nor a yellow between two blues), except in certain

* By this arrangement I have generally placed the harmonious combinations in the beginning and the discords at the end. Those with the number followed by a letter, as 1a, show that the same combination is given elsewhere, if referred to under a name in italics, as here under *crimson*.